PETERS ENLARGEMENT

UPON THE PRAYERS OF THE CHURCH.

The ninth Edition.

Whereunto is a[redacted] Queres, *and Cases touch[redacted] Practice of Prayer[redacted] and [redacted] perfe[redacted] ducis.*

By Master HARRIS.

PSAL. 34. 17.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

LONDON,
inted by *R. Y.* for *John Bartlet*, at the golden Cup neere S. *Austines gate*. 1640.



To the Reader.

THIS Sermon (thus made up with mine own and others notes) I now ſubmit to Authority and Cenſure: for ſubſtance, I yeeld here is no more than what was delivered; whether no leſſe, I have not now to ſay: for circumſtance (I yeeld to the allegation) I

acknowledge it ſeaſonable. The times ſhall ever bee cleared by prayer, whenſoever they looke ſadly upon us. Our Brethren abroad cry ſtill in the Churches words; The harveſt is paſt and the Summer is ended, and wee are not holpen; *and wee (me thinkes) ſhould adde with* Jeremie, *verſ.* 21. I am ſore vexed for the hurt of the daughter of my people, I am heavie, aſtoniſhment hath taken mee; Is there no

Jer. 8. 20.

Balme

Balme at Gilead, &c. *At home howſoever the Lord hath beene gracious to us in the ſcarcity, yet we may, in moſt places, take up the Prophets words in another ſenſe,* Is the ſeed yet in the Barne? as yet the trees have not beene delivered of their burthen. *Looke into the* 65. *Pſalme, and thou ſhalt finde, that it is the Lord that findes both ground and ſeed, that gives both growth and ripening to the Corne; and therefore* Hag. 2. 20. Pſal. 65. 9, 10, 11.

We ſhould waite upon him with our preſents of praiſe and prayer. This were enough to make us pray, but this is the leaſt of many motives; for, Reader, thou ſeeſt the times, the World is now all eare and tongue, the moſt given with the Athenians to little elſe than to heare and tell newes, (uncertaine newes, the Author of all lies, as his Majeſtie hath told us) the reſt are willing alſo to heare, and to heare Gods Truth, not fables,

Demonol. l. 3 c. 1. ad ad finem.

and

and therein they doe but as Saint James *would have them, ſo as they would adde doing to hearing, as hee commands. But alas, whilſt wee onely profeſſe and diſcourſe of Religion, wee drive the practice of Religion out of the world, as one too juſtly complaines. It is lamentable to conſider the little uſe that is made of Gods Ordinances in moſt places; Preachers too often (I tremble to ſpeake it) be uſed like poſt-horſes, ſpurd on till they be ſpent, and*

Sir W. Raleigh Preface.

then a freſh is called for, in the meane, the world ſits ſtill, and thinkes to bee ſaved for hearing. Reader, mourne for this, weepe for this, for this boads a judgment, the Lord will reckon for the bloud of his Prophets ſpent as well as ſhed. To theſe reaſons it will not bee hard for thee to adde more, looke within thee, and round about thee, and ſo ſtirre up thy ſelfe to this exerciſe of Prayer, an exerciſe (I can aſſure thee) of unſpeakeable ſtrength

and

and comfort, an exerciſe without which thou canſt not live, and by which thou maiſt live in the mouth of death. Beleeve it, wert thou in an eſtate more deſperate than death, in a place worſe than hell; yet if there thou couldeſt pray truely, thou ſhouldeſt finde comfort and ſtrength beyond hope: and yet God is better to us than our prayer. Firſt, for that which is publicke, follow him who was no time-ſerver, make no ſmall account of publicke pray-

ers.

ers. Secondly, for private: pauſe before thou ſpeake, remember who ſpake it, if a man would not deliver an Oration to a prince ex tempore and ſuddenly, it will not become us to open our mouthes raſhly before our maker: Secondly, keepe touch with God: firſt, for extraordinary and incidentall occaſions, bee ſure to keepe thy ſelfe in ſuch a ſtate and condition of ſoule, as that ever thou canſt recollect thy ſelfe, and call in all the powers of thy ſoule for

for this buſineſſe upon a ſhort warning; ſecondly, for ordinary times, ſo neere as may be, faile not of thine houre. When the Clocke ſtrikes, the Scholler runnes to his booke; thou muſt to God, leaving all, there tender thy ſelfe (though not alwayes alike fit) and and ſo bee in the way and place of preferment: if words will not come, ſigh, God heares the ſighing of his priſoners; *if thou canſt not ſigh, breathe, God hath an eare for that,*

Lam.

Lam. 3. 56. *However, there be, there ſtand, and the childe that ſtands before his father, and appeares in his place at Supper time with his trencher in his hand, ſpeakes with his countenance, and ſpeeds accordingly; He was wiſe who ſayd, They pray not altogether of faſhion, who ſee their infirmity in praying, and are grieved for it; the worſt prayers that wee make (to our owne ſenſe I meane) ſpeed ever beſt, and then we pray moſt happily,*

M; Gr.

When wee ariſe moſt humbled.

Thirdly, when thou haſt prayed, doe not as children, who never looke after their arrow; but as Daniel cap. 9. *take notice of thine enlargements in prayer, & of thy ſucceſſe after, write downe time and place, as the Prophet doth, and ſo helpe thy ſelfe in future times by former experiments. I ſee this Porch growes wide, and therefore I will conclude. If thou bee acquainted with prayer,*

thou

thou knoweſt there is more in it than can be expreſſed; if thou bee not acquainted, grow acquainted, and thou ſhalt finde mee true. If thou wanteſt further motives and directions, I commend (in this haſte) to thee who art but a poore Engliſh private man, firſt, for the promiſes (whereof the heart muſt chew before prayer) the Treatiſe of faith : *Secondly, for motives, the* Epiſtle to the key of Heaven. *Thirdly, for caſes of Conſcience, and*

directions.

directions after prayer, two Treatiſes *on* Eph. 6. *viz.* The ſpirituall armour. *And now after directions and exhortations, what remaines but practice? in ſtead of others pratling and enter-dealing in State-buſineſſe, doe thou pray, pray for thy Soveraigne, for his ſeede, for the Churches, for thy ſelfe, for thy charge, and uſe no more words againſt mens ſinnes, than thou wilt make prayers for their ſoules in ſecret, if thou wilt*

have

have comfort in thy words. Thus much of this. Now Reader *to thee. If theſe plaine notes paſſe the Preſſe, know that I neither did intend their publiſhing before I preached them, nor can intend their refining ſince: If the world may be bettered by them, or by any thing I can doe, I have enough: onely I deſire mercy and equitie from my friends: thoſe notes of mine which they have, I will my ſelfe (after my publike Miniſtery) now ſhortly*

ſhortly reviſe: let no man doe ſo ill an office as to thruſt out other mens notes without their privity, eſpecially his, who can doe nothing worthy this Age.

RO. HARRIS.

PETERS ENLARGEMENT.

ACTS 12.6,7.

And when Herod would have brought him forth, the same night Peter was sleeping between two Souldiers, bound with two chaines; and the Keepers before the doore, kept the prison.

And behold, the Angel of the Lord came upon him, and a light shined in the prison: and hee smote Peter on the side, and raised him up, saying, Arise up quickly: And his chaines fell off from his hands, &c.

HERE is a Story of *Peters* 1. Imprisonment: 2. Enlargement; with the cause of the

the one, and meanes of the other. *Herod* having vexed ſome, ſlaine a ſecond, now commits the third; and all this to gratifie the *Jewes*. *Peter* thus committed, is bailed by the Church, or rather removed and freed by petition: they pray heartily for him in the fift Verſe, and they ſpeed as happily; whileſt they are praying, God gives in the priſoner amongſt them. The manner of his delivery is here reported, and that was very ſtrange, beyond *Herods* purpoſe, the priſoners expectation, the Keepers meaning, all mens hopes: *Herod* held his purpoſe,

poſe, he had begunne, and the next morning he meant an end of him. *Peter* had made his concluſion; to morrow (thinkes he) (for meſſages paſt between him and the Church, which ſpent this night in prayer for him, and therefore knew the danger) I muſt be put to it, therefore I will ſtrengthen my ſelfe to night: The Keepers ſtood upon their guard, and reſolved that no *Peter* ſhould paſſe them: yet is *Peter* delivered; and how I pray you? God removes all impediments, for nothing was in readineſſe.

Firſt, for man entrance was

was there none, therefore God ſends an Angel, and there was no ſtop againſt him.

Next, in the darke it was hard to finde which was which; God directs an Angel to him, and he comes upon him, and miſſes not the man, though bound to the ſame chaine with two others, as in ſtrict imprisonments they uſed to doe.

Thirdly, they were in the darke, and that was ill for noyſe; The Angel brings his dark Lanthorne with him, and *ſhines* to *Peter* and none elſe.

Fourthly, the priſoner can

can do little for himself: he is *asleepe*, the Angel *wakes* him; he is *laid*, the Angel *raises* him; hee is *amazed*, the Angel *directs* him; he is bound, the Angel *unties* him; he knowes not *where he is*, the Angel *guides* him; hee is to passe thorow sundry *difficulties*, the Angel *conducts* him thorow them all, and so dismisses him.

Wee will use no more words about a plain Story, but acquaint you with our meditations. They contain the successe of the Churches prayers: *They prayed for Peter*; the Angel thereupon is sent to *Peter*: where see, 1. *How the Angel finds*

him: 2. How the Angel delivers him.

For the first, he finds him *sleeping* in the midst of fears and foes: From whence was this sleepe? was it worldly sorow that caused it, or was it carnal security?

An. In doubtfull things, charity supposes the best, so should wee: worldly sorrow causes sleepe: but how? when it is not extreame; and that sleepe is joyned with starting, and prevents all cals of man or cocke: carnall security will cause sleepe; but why should we charge *Peter* with that at this time? his sleepe came from a better cause

cauſe, he was at peace with God, he had the Churches prayers for him, the cauſe for him, his conſcience for him, God and his Angels for him; he could dye but once, and for one death he was prepared: hence his boldneſſe before, Chapters 4. and 5. hence his confidence here, he reſolved with *David*, *I will lay me downe and ſleepe*; and withall God gave reſt to his beloved, as it is in the *Pſalmes*, reſt more than ordinary to his minde, to his body: hence the Angel can hardly awake him; and being awaked, he is not terrified as a guilty

perſon would have beene in this caſe: Doe then but conſider, 1. The man. 2. His behaviour in like caſes. 3. The time and circumſtances. 4. The exerciſes of the Church for him. 5. The meſſenger, and meſſage ſent to him. 6. The manner of his behaviour when hee is awaked, and you will ſee that his ſleepe grew not from diſtemper, but from ſtrength of faith and comfort. Now to the points.

Doct. 1. Where firſt, from the order, ſee the power of ioynt prayers; they beare downe all before them, and prevaile in heaven and

Iſai. 55. earth; as the Word that comes

comes from heaven, prospers in the thing whereunto it is sent; so the word that goes to heaven, the prayers of the Church, strike up to God, there they lye at his gates, and never will away without their errand; and when they are answered, then they come downe with authority, and raigne over all impediments below; Witnesse this Story: *Peter* is committed, the persecutors are resolute, the foes many, the friends few, meanes none but God; to God the Church goes: the enemies plot, the Church prayes; they shut

the prison doores, the Church opens heavens doores; so there's old tugging for the prisoner, but the Church winnes him. God (to let them see what prayers be) sends him to them while they are praying; there, saith GOD, (if you will take no deniall) there hee is; thereby pointing us to the meanes of his deliverance: We need not many words for proofe of this: *James* saith, *The prayer of one righteous man prevaileth much*: if of one, what of twenty? what of an hundred? and hee instances in *Elijah*, *He alone could open and shut heaven*;

James 5.

heaven; then well may many open and ſhut priſons on earth: nay, adde further, the joynt prayers of unbelievers and hypocrites have done much for the obtaining of ſuch bleſſings as they were capable of: when heatheniſh *Ninivie* faſted and prayed, God heard; when falſe *Rehoboam* humbled himſelfe and his people, God was intreated; when wicked *Jehoahaz* beſought the Lord, God hearkened to him, 2 *King.* 13. 4. how much more ſhall the faithfull prayers of the Church prevaile? prevaile (I ſay) both for the preventing

Jonah 3.

2 Chron. 12.

and removing evils, and obtaining and keeping of good things. What ſhall we inſtance the life of *Aſa*, *Jehoſaphat*, *Hezekiah*? when was it otherwiſe? when did the Church of God ever joyne in a common petition to God, but they ſped? no inſtance to the contrary.

Reaſ. 1. No marvell, this exerciſe is well grounded and warranted: It hath the warJam. 5. rant of a precept: 1. *Pray for one another: call upon me, &c.*

2. The warrant of a Pſal. 50. promiſe, *I will deliver thee.*

3. The

3. The warrant of experience, never any yet uſed it but they prevailed.

Prayers are preſents very welcome to God, hee preferres them to all ſacrifices, being immediate worſhips of Majeſty; Let me heare thy voyce, it is pleaſant: No father loves the voice of his children, like as God loves the voice of his Church; *It is his muſicke and perfume*, *Rev.* 5.8. and what we love we will advance and further. *Reaſ.* 2. Cant. 2. 14.

3. The parties are very deare who tender them; God loves his Church above all creatures, he gave. *Reaſ.* 3.

his Sonne for her, and therfore her ſutes ſhall have
Cant. 2.14. acceptance: *Let me ſee thy face, it's comely. Eſther* never pleaſed *Ahaſuerosh* ſo well, as the Church pleaſeth Chriſt.

Reaſ. 4. 4. The parties from and through whom they are preſented pleaſe: they are indited and abetted by the
Rom. 8. holy Ghoſt, *Rom.* 8. tendred by Chriſt Jeſus; and ſhall theſe be denyed? Add to this,

Reaſ. 5. 5. The party to whom they are directed, to God; who is all truth, mercy, grace, wiſedome, power, God delights in exerciſing theſe, as mercy, ſo truth, wiſedome,

wiſedome, goodneſſe pleaſeth him, God is magnified in all theſe whilſt he anſwers prayers; prayer ſets up God, therefore God will ſet up prayer; in few, prayers ſet God on worke, and all in and about God, his wiſedome, his power, his Angels, and what then can hinder?

Looke backward, and call to minde your ſinne this day, ſee, many a *Peter* hath beene in priſon, and prayers were not made by the Church; many a member ſicke, and prayers were not made by the Elders; yea, many a Church diſtreſſed, *Bohemia* afflicted, the *Use* 1.

the *Palatinate* & *Valtoline* distressed, the Christian world engaged, yet we did not pray; the enemy could curse, but we did not pray; and therefore how justly might God distresse, and leave us destitute of his helpe, and the Churches prayers? Downe on thy knees before thou goest further, and say, O Lord, doe not excommunicate me out of the hearts of thine, for my coldnesse and carelesnes: where was thy feare, that I refrained prayer before thee? *Job* 15.4. where was my charity, that I would not doe so much for a brother as I owe

owe to an enemy, to wit, pray for him: how ſhall I expect ayde from others prayers, who have withdrawne mercy from others? O Lord forgive this unſeaſonable ſilence of mine. This firſt done, in the next place looke forward, and preſerve and improve this your intereſt in God: let no *Peter*, no Preacher, no Chriſtian, no neighbour lye in the chaines by you, (whether in the chaines of ſickneſſe, or poverty, or debt, or paine, or ſinne, or temptation) but doe you reprive him: you have a key that will open any locke, a medicine that will

heale

heale any wound, a weapon that will prevaile in any place, draw this weapon, use this medicine; If men be sicke, pray them whole; if poore, pray them rich; if sad, pray them merry. But is this so easily done? yes verily by the whole Church: as it is for the outward estate, when one is very poore, it is hard for two or three to set him up againe; but nothing for a thousand: and when one is in a pit, it is much for one, but not for many to pull him out: so here, it is partly long of us that men lye so long under their burthens: would wee joynt-

joyntly commend them to God, our prayer would take; mens chaines would off. *Ob.* True, ſpirituall chaines? *Anſ.* If but ſo, were it not worth the while? What, may we eaſe our brethren of temptations, of paſſions, of luſts, and will we not? But for outward croſſes, ſaith not Saint *James*, The prayers of the Church heale the ſicke? Saith not the Story, the prayers of the Church procured *Peters* liberty? But ſay they bee not alwaies delivered; yet it is good to get the croſſes mitigated, ſanctified, ſweetned, and ſomething will be

Object.
Anſw. 1.
Jam. 5. 15.
Anſw. 2.
Anſw. 3.

be done if wee pray; Doe this then, or nothing. Perhaps you will excuse other negligences: you would visit your sicke neighbour, but you question his disease; your welcome: you would relieve your poore neighbours, but you have it not; why, there is no Christian man but he hath an interest in God, a spirit of prayer; lift up a prayer for thy brethren, if thou canst doe nothing else, and this will doe thee and him good: prayer in this case for others, is a cleerer evidence of grace, than prayer for our selves. Here is comfort and encouragement:

1. Com-

1. Comfort for our selves, if members of the Church, if we bleed with her, if we pray for her, if we say, *If I forget thee, O Jerusalem, then let my right hand forget her cunning*: the comfort is great; wee have that which Saint *Paul* thirsted for, the prayers of the Church; And this is a priviledge worth ten worlds, and a comfort beyond all apprehension, when a man lookes round about him and can say, there is a Towne, I have some prayers there; there is another, I have stocke going there; nay, in every Shire, every Nation, some that *Use* 2.

that be enlarged when I am barren, ſome quickned when I am dull, and I am an adventurer in the Churches ſhip, I have a ſtocke in her treaſure, and an intereſt in her prayers; this keepes the head above water, and preſerves from ſinking.

2. Encouragement, to pray for the Church: would Gods people enter into a holy league, and tye themſelves in their ſeverall cloſets, to ſpend ſo much time weekely, or daily in prayer, for ſome particular perſon, or place, Church or Nation, I wonder how they ſhould miſſe; Tell me where

where ever the Churches joynt prayers did ever miſcarry, or prove abortive, in what place, in what caſe, for what people? Prayers have beene made for men out of the Church, and have ſped, witneſſe *Ninivie*: for men in the Church (good men, bad men) and have ſped: prayers have beene made by Land, and have prevailed: on the Seas by *Jonah*, and have ſped: they have prevailed above ground, under the ground, in dens, and dungeons, and caves; prayers have beene made for ſicke men, and have holpe them; for dying men, for poore men, for captives,

captives, for prisoners, and have holpen: for men against persecution, against temptation, against sorrow, against beasts, against men, against divels: prayers have beene omnipotent heretofore; why not now?

Object. *Ob.* Why now, if wee were as others, Gods hand (we know) is not shortned, his eare not heavie, but our sins, our crying ripe sinnes, hinder good things from us.

Answer. *Ans.* Why therefore set against those sins by prayer, cast out your owne, cry down other mens, out-cry them.

Ob.

ob. Oh but they cry loud. *Object.*

An. Yet prayer hath the ſtronger voice, the blood of Chriſt ſpeakes better things than bloody ſinnes, &c. Let *Sodom* yeeld ten holy men, and ſhe ſhall be ſpared; let one *Elijah* ſtand up for ſtiffe-necked *Iſrael*, and one *Amos* plead for rebellious *Judah*, and God will ſhew mercy. *Anſw.* Gen. 18. James 5. Amos 7. 2.

ob. True indeed, if we were ſuch as they, but our prayers are weake and faint? *Object.*

An. 1. They were men ſubject to like paſſions. 2. The prayer of the righteous is prevailing. 3. Theſe here *Anſw.* Jam. 5. 16. 17.

here mentioned were new converts, yet prevailed with God for *Peter*.

Object. *Ob.* Oh but here the whole Church joyned: if all *Israel* might meete from *Dan* to *Beersheba*, there might bee some hope?

Answer. *Anſ.* We may, and doe more than theſe might; 1. Wee may meet in publike aſſemblies every Lords day: 2. Theſe were but few, that lived in the darke, and met in the night; and in *Heſters* time, in their ſeverall families, and the whole State was then againſt the truth, and againſt the Scriptures, and all

all Religion was disgra-
ced, yet then they prev-
led: much more we n-
&c.

ob. But now it is too late, many Churches abroad be quite scattered, many men at home have their backes and hearts quite broken, with wants, temptations, discouragements. *Object.*

Anſ. Whilest God cals in his word, it is not too late; God is used to see men sinking before he sets in; their extremity is his opportunity: when *Peter* is within one night of the sword, then is his time. *Answer.*

Object. But I have waited, *Object.*

waited, and ſee no ſucceſſe.

Anſw. *An.* So did the Church, they pray for *Peter* this weeke, the next, and the next, the doores be ſtill ſhut, the chaines be ſtill on; well, now they have but one night more to wait, they wait that; but ere Gen. 22. morning all is wonne. If then we have but one day, one night, one houre to ſpend; hope, pray, wait, that day, that night, that houre, God will be ſeene in the Mount: deliverance ſhall come; if prayer goe on the errand, it ever was ſo, ever ſhall be ſo, diſpute not, but beleeve: there is who

who prayes and ſpeakes not, and there is too th at ſpeakes, who prayes not; if thou wilt pray, thou muſt open thy needs to God, as thy Father, through Chriſt, God-man, as thy Mediatour; from God the holy Ghoſt, as the inditer of thy prayers: if thou wilt pray, thy heart muſt be 1. emptied of purpoſes of ſin: Pſal. 66. 18. 2. broken: 3. purged from guile by faith, which faith muſt then worke: before thou beginneſt, ſay with *David, I will call, and God will anſwer me*: and when thou haſt done, conclude, I have ſpoken, and ſhall in due time and manner bee Pſal. 86. 7. And 56. 9.

anſwered; thus doe, and be ſure that thou neither beginne nor end a lawfull petition (of ſuch onely we ſpeake) before thou art aware; let faith enter thy ſute, and end, and ſubſcribe it, and thou prevaileſt.

Now to particulars.

How findes the Angel Peter? Sure he cannot ſleepe this night, being upon his life to morrow, and in all likelihood knowing of it by the Church; howſoever, not ſure of life one day to an end, but like enough to be ſent for at an houres warning, as *Johns Baptiſts* head was. Notwithſtanding

withſtanding all this, *Peter* ſleeps as ſoundly as ever in his life, and wakes without terror: whence was this? from corruption? no: from naturall courage? no: when *Peter* was younger, and therefore naturally bolder, he was a daſtard: whence then? conſider the reaſons before, and it will be found that it was from ſpeciall comfort and confidence in God, which comfort moſt attends priſons and perſecutions: Here ſee the ſtrength of ſpirituall peace and comfort.

The Lord hath comforts for his children, that will quiet and ſupport *Doct. 2.*

them in any feares and ſtraits: his conſolations wil make a man ſleepe without a bed, live almoſt without a ſoule: They will make one bold in danger, quiet in trouble, live in the jawes of death: *The joy of the Lord is ſtrong*; ſaith *Nehemiah.* ſtrong indeed, that will carry a man over all: *Peter* had a ſtrong heart, that can thus ſleepe, thus wake, that can looke upon Chaines, upon Priſons, upon Tyrants, upon Torments, upon Angels (good and bad) and never breake his ſleep for the matter. *Pauls* joyes were ſtrong, that made him *ſing in the ſtockes*, at that

Nehem. 8.

Act. 16.

that time of the night, after ſuch a dayes worke. *Davids* faith ſtrong, that made him ſay, *I will lye downe and ſleepe, I will not feare though ten thouſand riſe up againſt mee*: thoſe were ſtrong and ſtrange joyes that ſupported *David* in all his fears, & made him ſay; *In the multitude of my thoughts, thy comforts glad my ſoule*; When I am moſt carefully thoughtſome, yet then thy ſtrong, thy double comforts doe make glad my wounded and diſtracted ſoule; thoſe ſtrong that triumphed over rackings, mockings, ſcourgings, &c. as in the Pſal. 3. Pſal. 94. 19.

eleventh to the *Hebrewes*.

1 Quest. Whence these comforts, 1 *Reason*

Quest. But whence comes their strength?

Because they be Gods joyes, the joyes of the Spirit, derived immediately from the fountaine; and things be purest and strongest there.

2. Because spirituall; for as spirits are more active and powerfull than bodies, so spirituall things than bodily and naturall.

3. These joyes are most certaine and lasting, they (for the present) over-top, and (for the future) overcome and survive all other both crosses and comforts.

4. They

4. They are independant and in a ſort all-ſufficient, borrowing no helpe from creatures: Nature and Art worke with inſtruments, and by meanes; they cannot ſupport without meat, ſtrengthen without ſleepe, give ſleepe without warmth, nor warmth without a bed, &c. But God can, beyond meanes, without meanes, worke comfort, make one ſee in the darke, live in death.

2. But What be theſe comforts of God? 2 Q. What.

Anſ. 1. Precious promiſes, applyed by God in due ſeaſon, and brought *Anſwer.*

home to the heart, which revive the ſpirits more than any blame; and theſe promiſes come thicke upon *Peter* now. Hee thinketh, Hath not God ſaid, that *the ſighing of priſoners comes to him?* That *he bottles up all our teares?* That *we ſhould caſt our care upon him, and he will care for us?* That *in ſix and ſeven troubles, they ſhall not come neer me?* That *in fire and water he wil be with me?* And did not I heare my Saviour ſay, *Bleſſed are they that are perſecuted for righteouſneſſe ſake?* Read not I how *David* ſaid, *I will lye down and ſleepe?* and therefore I will

What the Comforts of the Word be read Pſa. 119.

I will doe ſo too.

2. Strengthening graces. God poures the ſpirit of faith, patience, power, courage, into his, in due time; and they raiſe the heart, as wine the fainting ſpirits. Every ſaving grace is healing, is ſtrengthening, (and as the Apoſtle) eſtabliſhing.

3. Hourely experience of Gods care and providence. As a childe never ſees the love of his mother ſo much As when he is ſicke; ſo Gods children never finde God to be ſo much God as in their miſeries: and that makes them pluck up their feete with *Jacob*, and ſay

with *Paul*, *I know whom I have trusted*, and with the Church, *Thou wilt guide us to death*; and after (as *David* addes) *receive to glory*.

4. Speciall peace of conscience and joy of the holy Ghost, by new expressions of Gods favour, and raviſhments of heaven: then God opens heaven, and they see their life and crowne, and so are carried over all.

3. Q. When *Quest*. When doth God thus comfort his?

Ans. When they most need it: as then the mother brings out her preserves, when the childe is sicke: first,

firſt, when they be moſt humbled and emptyed of themſelves; therefore after greateſt humiliations come greateſt conſolations, as *David*, *Abraham*, and others ever found.

2. But ſpecially in the day of tryall and perſecution, the more the Divell beſtirres him, the more God beſtirres him: thus the ſweeteſt nights that ever *Jacob* ſpent were in the field; and ſo *Peter*; and when had *David* thoſe large affections to riſe at midnight, when was the Word ſo ſweet, but when his troubles were bitter.

Gen. 28. & 32. Chap.

Pſal. 119.

The

Uſe. The uſe is double. 1. Get theſe comforts. We get *aqua vitæ* ready againſt qualms; Bezoar-ſtone, and cordials againſt fits: but the cordiall that helps all, is the holy Ghoſt, the Comforter. It was well ſaid of a Reverend Biſhop of our owne, when other cordials were tendred him, Oh (ſaid he) the Cordiall of cordials which I daily take, is this; *The blood of Jeſus Chriſt cleanſeth us from all ſinne.* Art is blind, and often poled; Nature weak, and often foiled: (like a bow that muſt not bee drawne beyond compaſſe) onely grace and ſpirituall com-

comfort is invincible: get this, and you may ſleepe in a dungeon, live in the dark, want all, and yet have all: want theſe, and a flea may breake your ſleepe, and a hand writing daſh your mirth in the mids of all friends. Dan. 5.

2. Let ſuch as have ſpirituall hearts thus affected, ſtay themſelves here; feare not poverty, there be comforts beyond the paine of famine: feare not ſickneſſe, there be comforts beyond all fits of ſickneſſe: feare not death, feare not chains, feare not any thing that you can or ſhall ſuffer: Not any thing? Why, a man is Rev. 2. 10.

Here I muſt take up *Auſtens* phraſe, *Noram fidelem*, experience teaches this.

subject to racking, to burning, &c. yet feare not: and why? the Lord hath comfort in all, and above all tribulations. When he cals a *Saul* to a crowne, hee makes him another man: so when he cals a man to a chaine, *Peter* is not the man in prison, hee was out of prison; at the first he was fearefull of a wenches words; after he was willing, yet flesh hung backe, *John* the last Chapter, Vers. 18. But when put upon it, heare his voice, see his face; he can be as quiet, as comfortable, as well in prison as ever.

2. Cor. 1. 5.

Act. 4. and 5. Chap.

Object. *Object.* Oh but I finde my

my ſelfe afraid of words.

Anſw. So was *Peter* at firſt. *Anſwer.*

Object. Oh but, ſaith our Saviour, beware of men. *Object.*

Anſ. No man ſo malicious as God is mercifull, ſo perillous as God is pittifull. Oh but ſay we lived where we ſhould lye in cold irons, in the darke, be halfe pined, ſtarved; who can beare theſe? *Peter* can, any can, when God cals them to it. *Anſwer.*

Oh but ſay we were put to the fiery tryall, flames are intolerable and mercileſſe. Oh but flames are in Gods hands, *Dan.* 3. Chapter:

ter: Againe Martyrs have had more comfort there, than in all their lives before. Oh but ſome of them have cryed out of paines: And doe not men ſo who dye in their beds too? But God hath borne them through theſe, and made them amends.

O get then inward ſtrength, and that will overcome all feares, all torments; conclude we with that good Martyr, If God call ever any of his to any ſuch ſufferings, he will either weaken the flame, or ſtrengthen their faith; hee hath promiſed (that, which let us live and dye in; to wit)

wit) that he will not tempt beyond ſtrength: *And he is able to doe exceeding abundantly above all that we can ſpeake or thinke.* 1 Cor. 10. Eph. 3. at the end.

Aſſure your ſelves the feare of perſecution is more than perſecution it ſelfe; therefore I ſpeake to your feares, for there is none (through Gods mercy) with us, I am ſure, to be felt, I thinke, to bee feared.

The ſame night, &c. Doct. 3. That the Lord doth often hold his people long in ſuſpence for thoſe things which he meanes to give them; he is to our ſeeming ſlow, but ſure; ſure, but

ſlow:

slow: thus he was as good as his word to *Abraham*, he gave him a sonne, but he held him off to the last houre; he kept touch with his posterity, brought them out of *Egypt*, but he deferred it till the last day; his bond was almost forfeited, yet he payd it before the Sunne set, *Exod.* 12. 17. 41. Thus *Joseph* was long in prison, yet at the appointed time brought forth; and *Israel* long in captivity, prayers were made, and yet *Daniel* could heare no answer till night was upon him; *Jacob* wrestles till day, &c. so also the woman of Canaan, *Mat-*

Psal. 105. 15.

Dan. 9.

Matthew 15. and the Church here: in all which places we ſee, firſt, that God is mindful of his day. 2. That he defers ſometime till the laſt houre be running.

The reaſon of this delay is manifold. 1. God would turne our eyes backeward, and make us ſay, O it is juſt God ſhould deferre me: I have deferred him; he called and I would not heare; prayed me againe, againe, and againe, and I would not anſwer; therefore it is equall I ſhould call and cry, and not be heard. *Reaſon.*

2. God hereby would ſharpen our prayers for the pre-

preſent; therefore he ſeems deafe, becauſe we ſhould ſpeake out; therefore ſlow, becauſe we ſhould be earneſt. Thus *Daniel* interprets it: God deferres him, that is (ſaith he) but to try me, therefore he ſpits upon his hands, and takes better hold; O Lord forgive, ſaith he, O Lord heare, O Lord open; and poures ſo many petitions and arguments upon God, that there is no reſiſtance. Thus *Jacob*, he ſees the day comming upon him, and he had made nothing of it all night, and therefore now he ſets to it; *Goe!* ſaith hee, *I will not let thee*

thee goe without a bleſsing.

3. Hereby he prepares us for the future receiving of his comforts; thus hee humbles us, thus he enlargeth us, thus he fits us for thankfulnes: the more bleſsings coſt us, the better we will priſe them, and praiſe God for them: adde to this, that theſe repulſes drive us to further ſearches, as the *Iſraelites* at *Ai* and *Gibeah.* Joſh. 7. Judg. 20.

Doth the LORD thus long deferre ſometime his intended comforts and anſwers? Let us know the courſes of his providence, and wait upon him: behold the husband- *Uſe* 1.

man

man waits when he hath ſowne his ſeed, he doth not looke to reape and ſow all in a day; his Corne is firſt buried, yea, it dyes, yea, it growes downeward; before it comes upward, and when it is up, receives many a ſnib and checke; yet he waits; And why? becauſe hee hath experience: ſo muſt we, when we have ſowne our ſeed; ſay we bury our prayers, ſay (to our ſeeming) they dye, ſay they grow downward, backward, ſay all things ſeeme to bee worſe after prayer with us than before, yet wait; why? we have experience of our owne and other

other mens ſucceſſe: never did men ſow this ſeed, but they had a crop, though a late harveſt, yet a harveſt.

Objection. Oh but I have prayed exceeding long. *Object.*

Anſ. How long? *Iſaac* prayed twenty yeares for a childe before hee ſped; *Abraham* thirty, before he ſped; *Abrahams* poſterity were foure hundred years in captivity, before they were delivered; the Church thirſted for Chriſt, one thouſand, two thouſand, three thouſand yeares before they had him: How many thouſands, hundreds, ſcores *Anſwer.*

ſcores of yeares haſt thou waited?

Object. *Ob.* O but I have tryed all my friends, uſed all means, prayed my ſelf, and got others to ſpeake too, and yet no helpe.

Anſw. *Anſ.* And might not *Peter* ſay as much? not a Chriſtian in *Jeruſalem*, but had ſpoken, and ſpoken often, and yet he ſtickes.

Object. *Ob.* O but matters with me are worſe and worſe, the more I pray againſt poverty, the poorer I am; the more I pray for patience, the worſe I am; the more I pray for faith, the leſſe I have; the more I pray againſt paſſions and temptations,

tions, the more they flye in my face.

Anſ. Is not this, as wee ſaid, that the corne muſt goe backward, before it come forward? was it not ſo with *Abraham* and *Sarah*, the longer they praied, the elder they waxed, and ſo unfitter for iſſue? *Anſw.*

Objection. O but my ſinnes grow ſtronger by prayer. *Object.*

Anſw. Not ſo, thou feeleſt ſinne more than before; it is not becauſe ſinne is ſtronger, but thou ſounder. Againe, theſe motions of ſinne bee not motions of life, but ſymptoms of death; as the *Answer.*

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fowle ſtruggles, and ſprunts moſt when the head is off: The pangs of death be now upon thy luſts, take comfort.

Object. *Objection.* O but now your comforts come too late, the date is out for me.

Anſw. *Anſ.* Why? hath God ſaid, pray no more, as to *Jeremy*? hath he ſtopt thy mouth? ſo long as God ſaith, pray; ſo long as the ſpirit within thee ſaith, pray; ſo long as Gods people have hearts to pray, never ſay it is too late to pray: if *Peter* bee out by midnight, or by day-breake, it is as well as

if

if he had been out a moneth before.

Ob. O but delayes break the heart. *Object.*

Anſ. But note the end of delayes, they are never to deny or fruſtrate, but to fit, and to quicken: make theſe uſes of delayes, and then if thy ſuite be not honeſt, never begin it; if it be, never leave it: learn of husbandmen, when they pull down a tree, or lift at ſome block, if they cannot ſtirre it, they call in helpe; if it come not at the firſt pull, they pull againe, if not then, ha, againe; if not then, ha, once more; at laſt they feele it comming, & then it *Answer.*

comes amaine: learne of *Elijah*; he prayed for rain; having prayed lookes about him, nothing comes; he prayed againe; nothing comes; he prayed againe, nothing comes; at length, O Maſter (ſaith his ſervant) I ſee a cloud, but it is but little: Is it a cloud? then once more to it, and by and by the heavens were masked with clouds: Learne of theſe men; *Peter* ſtickes in the dungeon, one lifts, hee cannot ſtirre him; try you (ſaith hee) to a ſecond, to a third, try a fourth, a fifth; at length heaven ſtirres, the chaines ſtirre, and *Peter* comes

1 King 18. 13.

in

in amongſt them: learne of Chriſt himſelfe; the widow dealt with a Judge, Luke 18. not a Father; a bad Judge, ſhee was alone, a ſimple Orator, yet ſhee prevailes: learne of beggars, they have no command, no promiſe, no acquaintance, no Art, and yet will ſtand it out: the Maſter chides, the beggar ſtands it out; the Dame chides, hee ſtands ſtill; the ſervants come, and ſay, They dare not ſerve him; the children ſay, Wee muſt not, and yet hee will not away. O Lord, helpe our faith, how weake bee wee, if having precept, promiſe, kindred,

Gods ſervants, Gods Son on our ſides, we will bee put off with a delay? well (as I ſaid) ſo long as a night, an houre, a minute is left, pray; one night may compaſſe that which an hundred before could not.

It followeth, *An Angel, &c.*

Doct. 4. The Lord hath ever meanes at hand for his ſervants comfort and deliverance, if hee bee on worke by prayer: well might *Peter* ſay, *The Lord knoweth how to deliver his, &c.* He is never at a ſtand: if they know how to pray, he knoweth how to comfort.

2 Pet. 2.

In

In himselfe he is all-sufficient, infinite in wisedome to invent meanes; in power, to act them; and if need be, to create more. *Reas.* 1. *Esay* 4.55

2. Hee is the Lord of Hoasts, the Lord of every creature: if our workes lye in the Sea, he is Lord of the Seas: if on the land, hee is Lord there: if in prison, hee beareth the keyes of every Goale: if heavens can helpe us, hee commands them: if winds, if beasts, if friends, if strangers, if foes, if Angels, the Lord hath the command of all persons, things, and places.

For comfort, ronle thy *Use* 1.

Psal. 37. selfe upon God, cast thy care upon him, hee will bring it to passe: Is thy burthen povertie? cast it upon him, and he will helpe it: is it sinne, feare, sorrow? whatsoever it bee, hee can beare it, and discharge thee.

This Sermon was made in the depth of the dearth.

Oh but I see no meanes: I owe so much: so many wee are in family, and meanes none.

This is as if they should have said, if we had a friend in the Court to move *Herod*; if a friend in the Watch to bribe, if in the Prison, by whose mediation we might come at *Peter*, then something might be

be done, but now all means faile us. No, no: God hath meanes beyond our ſight: if men cannot do it, Angels can and ſhall: and if no man will pay the Widowes debt, God will: if no body elſe will feed *Eliah*, the Ravens ſhall: what do we talk of means? all meanes are ſhut up in God. 2 Kings 4.

Ob. Oh but my caſe is deſperate, it is not poſſible to helpe me. *Object.*

Anſw. Now wee ſhall have a tale of impoſſibilities: and why not poſſible? ſhall any thing be impoſſible to God? *Answer.* Zach. 8. 6.

Ob. Oh but there be an *Object.*

hundred blockes in my way.

Answ. Esa. 43. 16. *Answ.* But what is in his way, that makes his way through the seas, stones, wood, Iron, &c? Goe to the prison, there is a block, a guard: passe that guard, there is a blocke, a doore: passe the doore, there is another, a chaine: passe the chaine, there is another, an iron gate. O but what of this? if they can breake through all hinderances of unbeliefe, discouragements, to prayer; God will breake through these and a thousand more, to their comfort. O but God workes no wonders now.

now. No? his Name is Wonderfull ſtill; his power as great as ever, his wiſedome as deep as ever, his promiſes as good, his love as much to his as ever; our need as much, our intereſt as good, our Saviour as good; all things ſtand as before: if wee can uſe former meanes, wee ſhall finde former ſucceſſe, and God will doe abundantly above all that wee can ſpeake or thinke: wee have the Lords promiſe for this, *Epheſ.* 3. 20. and *Iſaiah* 42. 16. *I will make darkneſſe light, & crookedneſſe ſtraight:* we have had our owne experience, let any Eſa. 9. 6.

any man that hath had any acquaintance with God, and this holy dutie, tell me when prayers were not ſucceſſefull; when diddeſt thou ever ſpeake to thy heavenly Father, but hee did anſwer thee with ſome eaſe, ſome comfort? When diddeſt thou ever pray, but thy heart was thereby ſomewhat lightened? and if thou canſt not but ſay with *David*, In the ſame day I asked, I was thus farre anſwered, *That my heart was ſtrengthened*, *Pſal.* 139. 3. doe not faile to conclude with *David*, *Though I walke in the midſt of troubles, yet* (upon praier)

Pſal. 139. 3.

I ſhall bee received, 7. and God will perfect his mercies in me for ever, 8.

Thus we have diſpatcht ſome meditations: more we have, but they muſt bee onely named; as 1. *Herod* would, but could not bring forth *Peter* to triall & execution: men bee but men, and muſt doe as they may: for what they would doe againſt the Church, nor they, nor all the Divels in Hell can doe.

2. The Lord can give ſleepe and peace in any place, at any time, in any company.

3. Gods beſt ſervants and meſſengers, are ſometimes

times yoaked with vileſt offenders, &c.

4. Gods beſt creatures are the Churches ſervants: Angels.

5. Laſtly, the Lord can quickly ſhake his out of their chaines, rags, feares, fetters, &c. But what doe I meane thus to exceed? Brethren, I would faine have you more thriftie of your time; doe you not waſte it (as others doe) in idle impertinences, much leſſe in ſurveying States & Kingdomes. It is not for us to ſit upon Crowns and Thrones, and to turne Statesmen; it is for us to bee thankfull where God bleſſes,

bleſſes, and to bee prayer-full when the Church labours. To this end I have ſaid thus much, to perſwade you to the practice of what you know; now your turne followes, lets ſee what will be done, and how well you will improve time, in ſpeaking to God, rather than to, or of men. Speake as much as you will (other duties being anſwered) for men, but ſay nothing off or againſt them out of an Ordinance. Chirurgeons who will launce and cut, muſt have licence for what they doe. I have ſayd. Pſal. 72. 15.

FINIS.

Certaine Queres and cases touching the Theory and Practice of PRAYER.

THIS plain Sermon hath not beene oftner Printed, than I have beene importuned to enlarge it. Intreaties have won so farre upon me, as that I am content to adde two things: 1. Certaine Queres

Queres and Caſes touching the Theory and Practice of Prayer: 2. Some invitements and incouragements to perſeverance in that dutie. In both expect briefeneſſe and plaineneſſe; that ſo the Porch may ſuite with the Houſe.

QUESTIONS.

The firſt Queſtion then ſhall be, what Prayer is? Whereunto Saint *Pauls* anſwer is, That it is a making knowne our deſires to God, *Phil.* 4. 6. firſt, the will takes fire and deſires: 2. The man brings and opens theſe deſires to God; and

πρὸς τὸν θεὸν.

and the desire thus flaming and blazing upward, is properly prayer: prayer hath its conception and birth, as conceived in the heart or will, thats the wombe of prayer, and formally tis an act of the will. 2. The birth of it is the tender and expression of that desire & act, how ever uttered, and tis expressed sundry wayes, either by an inward or outward word, as the Glosse speaks; sometimes the minde speakes inwardly, as in *Hannah* and *Moses*, and thats (mostly) the strongest voice of all: sometimes the tongues utters what the heart indites, In Phil. 4.

Psal.

Psal. 45. ſometimes ſpeech fayles, a man can but chatter, not ſpeake, with *Hezekiah*: haply not ſo much, as *Psal.* 77. yet then he ſpeakes moſt (like a buſſing man) when he ſpeakes leaſt, his eyes, hands, face, teares ſpeake, every inward ſigh, and outward member is a tongue. Now the deſire vented any of theſe wayes, is a prayer: if the firſt way, tis called a mentall prayer; if the ſecond, a vocall; if the third, a reall. As for *Bellarmines* mutuall prayer in his croſſe ſenſe, we leave it to himſelfe.

The ſecond queſtion is,

What

What be the kindes of Prayer? *Answer.* A man prayes either for himselfe, or for others: and when for himselfe, either for the aversion of evill, or obtainement of good; that they call deprecation, this apprecation; as that for others supplication: whereto some adde thanksgiving; vouching for all, 1 *Timoth.* 2. 1. We onely say three things; first, that however thanksgiving envolve desire of acceptance, yet it is not formally prayer. Secondly, that prayer may admit the division give; but thirdly, whether the Apostles words

in

in the originall, or his scope (perswading Prayers for others) in that place will beare out the distinction, I suspend.

The third question touches upon certaine requisites in prayer, whereof some are more, some lesse intrinsecall and inward. As first touching the matter of prayer; where persons and things come to be considered. For things, wee lay downe two things for haste; first, that every thing will no more beare a prayer, than every streame will a Ship; secondly, the thing asked must first be warranted under some pre-

cept

cept or promiſe in gene-
rall, though not expreſly;
ſecondly, muſt be of ſome
importance, either in it
ſelfe, or by circumſtance.
A man muſt not ſue for a
Licence to breake his So-
veraignes Lawes; nor come
to his Prince to beg a pin
or a poynt. Unleſſe cir-
cumſtance make it either
duty or neceſſity, it is not
prayer, it is preſumption
that we heare from ſome
mouthes, God ſend I may
win this caſt, this game, and
the like.

2. For perſons, this
ſhall ſuffice; firſt, the perſon
prayed unto, muſt be the
Lord. Prayer is an homage
onely

onely due to him; 1. hee claimes it with other his prerogatives, *Psal.* 51.15. and the Church acknowledges it, *Psal.* 65. 2. A precept and promise we have from him for the supporting of our faith, whence prayer must flow. If any can shew either from any other, let him make his use thereof. But touching this poynt of praying to creatures, no more but this, first, however the doctrine seemes at first blush to have as much countenance from men as any point controverted and waved betweene us and *Rome*: yet secondly it hath

V. Answer to *Iesuites* chal.

as

as little ſhew of any footing in the Scripture as what hath leaſt: the very truth is, nothing is brought but what ſeemes rediculous to ſuch Jeſuites as are verſed in the Text. For us, wee are taught to give loweſt homage to higheſt Majeſty, & to tender divine prayers to none leſſe than a God.

2. For the party praying, thus: firſt, every one ſhould be acquainted with this duty; for it is a ſervice due to the chiefe Lord, from all that hold any thing of him: ſecondly, all Gods growne children are acquainted with it: for

he hath no dumb children; they all receive the ſpirit of prayers, and in their owne language doe call
Rom. 8. him Abba, or Father. Thirdly, whoſoever will pray acceptably and confidently, muſt be qualified, for perſon and graces.
Joh. 9. For perſon; he muſt not be a ſinner, 1. in the trade, ſtate, and bondage of ſinne. God heares none ſuch: he muſt be righteous, upright, for to ſuch the promiſe is made, *Pſal.* 34. 15. he muſt ſeeke God and his face, for Gods ſake and graces ſake.

2. For Graces; his underſtanding and affections muſt

must be qualified: 1. in the understanding part there must be these graces; first, knowledge, without which the minde cannot be good, *Pro.* 19. A blinde sacrifice and Priest are abhominable to God: the ignorant worships he knowes not what, hee cannot worship in spirit and truth, *Joh.* 4. the reason is given by the Casist; Affection depends upon the Understanding. And if upon that ground it be best for a man to understand himselfe in his private prayers, as some Jesuites thinke, why not in publike too, as Saint *Paul* would have it: *Azor.*

2. Faith, not in that baſtard ſenſe that ſome father upon us, who either doe not, or will not underſtand us in the whole doctrine of faith, but faith is requiſite thus farre; firſt, to beleeve that our perſons are accepted through Chriſt; ſecondly, that our ſuits are welcome with our perſons, and ſhall bee ever rewarded, though not alwaies granted in the kinde. Thus he that comes to God muſt act two acts of faith; hee muſt beleeve firſt that God is, *i.* is really the ſame that his word reports him, moſt ſtrong, good,

good, true, constant, &c.
secondly, that hee is a re- Heb 11.
warder of them that come
to him, and hath not said in
vaine, *Seeke yee my face*; as Esay 45.19
Esay speakes.

3. Humility, whereby wee come to set a due rate upon our selves and God, and know the right distance betwixt him and us. This humility helpes us to see that there is nothing but emptinesse in us, and (secondly) makes us willing to accept of Gods gifts upon Gods termes, namely, as free almes. The LORD is neere to every humbled and broken spirit, *Psal.* 34.

Luke 18. to every abaſed Publican, but every proud Phariſee is beheld aloofe, and ſent

Luke 1. empty away.

Thus for the underſtanding: now for the will and affections; they muſt bee good alſo, as the immediate ſprings of action. The goodneſſe of the affection ſtands in three things: firſt, in the ſtraightneſſe and poſition of it, that it bee turned the right way, and looke upon the right object: our affections naturally ſtand backward, their backes bee upon GOD, their faces upon the creatures, nay, upon ſinne.

Who

Who ſo will pray to purpoſe muſt have the bent of his heart another way; he muſt ſay with *David*, I will ſet no wicked thing before mine eyes, *Pſa.* 101. And againe, *If I regard* (or looke towards) *iniquitie, GOD will not heare my prayers, Pſal.* 66. 18. All thoughts, deſires, and purpoſes of ſinne, muſt fall, if the heart ſhall ſtand in prayer, and the whole ſoule and man be turned to the Lord.

2. The goodneſſe of the affection ſtands in the quality of it, that it be ſincere, that is, that we deſire goodneſſe for goodneſſe *Bonum ſub ratione boni.*

neſſe ſake, grace becauſe it is grace whereby we ſhall bee enabled to glorifie God. He that hath truth in the inward parts, hath the promiſe on his ſide, *Pſ.* 145. 18.

3. The third thing to be reſpected in the affection, is its juſt quantity, which we call zeale. This in ſome due proportion is required in prayer: for no ſacrifice is welcome to GOD without ſome fire, ſome warmth. Dead prayers bee as diſtaſtefull to God, as dead drinkes be to us: the prayer that is availeable, muſt have ſome ſpirit and fervour in it,

James

James 5. This for the matter.

2. Touching the meanes in which our prayers muſt be tendered; and here we muſt know, that the Father will bee honoured in the Sonne, whom he hath made the ſole Mediatour betwixt heaven and earth. And howſoever to others there be lords and mediatours many, yet to the Church, there is but one Sonne, one Name, one Altar, one high Prieſt, in whoſe hand alone they offer up all. If any other be deputed as Maſter of requeſts under him, let us

see his patent, & it suffices.

3. Touching the end of praying: first, it is not to acquaint God with any thing hidden, or to minde him of any thing forgotten, or to move him to any mercy whereto hee is backward (as if he could prevent him, and be more desirous of the creatures good than hee is) but it is, 1. principally to acknowledge our dependancy and his soveraigntie, and secondarily, to make way for a thankfull and holy use of mercies received.

Thus for matters more essentiall to prayer; now for.

for others more circumſtantiall, a word is ſufficient.

Queſt. 4. Firſt, for time: 1. We are not tyed at all to any ſet time in private prayer (of which wee ſpeake;) firſt the duty is affirmative, therefore bindes but to the ſeaſon: ſecondly, other duties are alſo required, and muſt have their turne: 2. times of prayer are, 1. Occaſionall, which come not under rule. 2. Ordinary. Here, 1. our Saviour preferres daily prayer, as may be gathered, *Matthew 6.* 2. The ſtatute in *Iſrael*, required in the name

Not *ad ſemper*.

name of the whole Church, Morning and Evening praier and ſacrifice. Thirdly, eminent men, (eſpecially in diſtreſſed times) preſented themſelves thrice a day before the Lord. And this is all that's ſaid for time. As for (*Pray continually*) the *Euchites* might as well conclude continuall feeding at *Davids* Table, as unceſſant praying thence, 2 *Sam.* 9. 10.

Dan. 6.

Pſal. 55.

2. For place: Firſt, all places are warranted for private devotions, *Joh.* 4. 21. 1 *Tim.* 2. 8. Secondly, the fitteſt is, that which is, 1. freeſt from diſtrac-

ction,

ction, 2. fartheſt from ſuſpition and appearance of hypocriſie.

3. For geſture, the rules are alſo two: Firſt, all are ſanctified, and in caſe may bee uſed: ſecondly, that's the fitteſt that beſt 1. ſtirs affection, 2. expreſſes reverence.

4. For order: Firſt, we are not tyed to any ſet courſe, or forme; therefore (2) a man may begin with Confeſſion, Thankeſgiving, Petition, as hee ſees cauſe. 2. hee may uſe or not uſe a ſet forme for his owne particular, varying there onely where his caſe varies, though in publicke

publick a prescribed forme be most convenient and agreeable to antiquitie.

Thus for the Doctrinall part of prayer. Now a word or two of some Cases respecting Practice.

Case 1. And first, 'tis demanded, How a man is to conceive of God in prayer, since the more we thinke of his essence, the more wee lose our selves?

Ans. 1. There's no direct beholding of God in his infiniteness.

2. Wee must reflect upon him, 1. as hee is presented in Christ, 2. as hee is described in the Word. See him

him with our eares in his Attributes, as he is reported to bee ſtrong, mercifull, gracious, and ſo forward, as it followes in his Stile and Title, *Exod.* 34.

3. Laſtly, take him at the rebound in the creatures; in them there's ſome mercy, in him more; as CHRIST teacheth us in ſome parables to inferre.

Queſt. 2. How ſhall I do to confine my thoughts, and to keepe them to the point in hand whilſt I am praying?

Anſ. 1. Bewail the looſneſſe of thy nature, and pray

pray with *David*, *O Lord unite my heart to thee.*

2. Rain-in thy thought at other, at all times; for when they have got a courſe and cuſtome of ranging, they will not be called in at an houres warning.

3. Set thy minde and thoughts upon heavenly things, which are able to ſatisfie them; elſe, like the Bee, they'l flye from place to place, becauſe earthly things do not ſatisfie them.

4. Give God the heart, and the will commands the thoughts. Men in love cannot put off the thoughts.

thoughts of their friend, though they would. Love more, and thou wilt thinke better.

Queſt. 3. But how if I cannot come to God in faith, as to a father? the prayer of unbeliefe is abominable.

Anſw. 1. There's often faith when there's little or no feeling: Faith may worke directly, though without reflex from Chriſt to thee.

2. Unbeliefe is either oppoſed, felt, bewailed, or not: unbeliefe bewailed, and reſiſted, ſhall never hurt us, and may concurre with Faith in the

the same subject, as *Mark* 9. 24.

Lastly, S. *James*, *chap.* 1. 6. speakes not of a partiall and particular unbeliefe in the subject, but of an universall and totall infidelitie in respect of the object.

Quest. 4. But what if my heart be full of wrath, and swell against my brother when I should pray?

Answ. 1. Lay down all thoughts of revenge, if wronged.

2. Take up a resolution of peaceableness and satisfaction if thou shalt bee found faultie.

3. Pray for the partie; and

and when thou canſt finde reaſons why God ſhould love him, thou wilt ſee cauſe why thou ſhouldſt pitty him. Prayer will calme and ſweeten the affections: there's no danger of a bloudy *Saul*, if once he fall to praying, as God tels one, *Acts* 9.

Queſt. 5. But what if a man bee ſo dumbe and barren, that hee can ſay nothing when hee ſhould pray?

Anſ. 1. Let him enquire into the cauſe hereof: Sometimes dumbneſſe comes from the abundant preſſures and amazements of the ſoule, when that

that (being overwhelmed, as *David* often ſpeakes, *Pſalm* 142.143.) can finde no vent; In this caſe, if a man doe but reiterate the ſame petition with our bleſſed Saviour, or doe but chatter with *Hezekiah*; nay, ſuppoſe hee cannot ſpeake at all, as *Pſal.* 77. yet hee is to ſtay himſelfe in theſe inſtances, and Gods gracious promiſes, who hath eyes to ſee petitioners, as well as eares to heare them: who heares our ſighings and breathings, and knowes the meaning of unuttered groanes, *Rom.* 8. and will pittie ſpeechleſſe prayers, as

Eye open as wel as eare. 1 Chr. 6. 40. with 7. 15. Pſ. 102. 20. Lam. 3. 56.

as wee doe maimed men, whoſe tongues are cut out.

But if this ſilence and barrenneſſe come from coldneſſe and ungraciouſneſſe, then hee muſt run another (and that's this) courſe: Firſt, hee muſt bewaile it in the cauſe: ſecondly, hee muſt breake through it by a ſerious uſe of the meanes; that is, hee muſt firſt try another way: if thou finde nothing wanting, and ſeeſt no need of God, or of prayer, and therefore canſt not fall to begging, yet ſee matter of confeſſion and of thankeſgiving; bleſſe

bleſſe God for what thou
haſt received already,
confeſſe thy coldneſſe, and
preſent deadneſſe, and ſo
by ſtirring thou ſhalt ga-
ther ſome warmth: 2. if
this ſerve not, conſult with
ſome friend, fetch ſome
quicknance thence; as Iron
brightens and ſharpens
Iron, ſo one friend another.
Thirdly, if this worke not,
betake thy ſelfe to phy-
ſicke; there's (as for the
body, ſo) for the ſoule,
both food and phyſicke.
In ordinarie times an or-
dinarie diet will preſerve
the ſoule; but in caſe of
ſickneſſe, (whereof lazi-
neſſe and liſtleſneſſe is ſtill

a

a fore-runner) meanes more than ordinarie must be used: thou must pray, fast, cry in a more than wonted manner, else some great desertion or temptation is at hand.

Quest. 6. But how shall I know that my prayers are heard?

Answ. First, looke to Gods Word; and if thou hast a promise of hearing, thou art heard: and this is indeed faith. To see Gods answer in my hand, and to my sense, is feeling, not faith: To read my answer in the promise, and to rejoyce in that, and be thankful for that with the Saints, with-

As Psal. 56. 10. 2 Chron. 20. 18. Hab. 3. 17. 18.

without feeling, is true faith.

2. Look to Gods works; ſee how the providence workes upon thy prayer: ſometimes God anſweres thee in the very kinde, gives the thing inſtanced: ſometimes hee anſweres thee with ſtrength in thy
Pſal. 138. 3. ſoule, as *David* ſpeakes; thou haſt ſtrength to wait, ſtrength to hang on, and to come again. Know this for thy comfort, every ſecond prayer for grace, is an anſwer to the firſt, every third to the ſecond, and ſo forward.

Queſt. 7. But it may bee God heares mee for ſome friends

friends ſake, whoſe prayers are mingled with mine, how ſhall I know that God hath heard me?

Anſ. Prayers begg'd and borrowed, are thine by conſent.

2. If thou hadſt a part in the worke, take thy ſhare alſo in the wages and comfort.

3. Thoſe prayers that make thee more humble, more thankefull for bleſſings received, and more carefull to glorifie God with his gifts, are thine; the anſwer is to thee, if the fruit and uſe of the bleſſing received be to God true in thee.

Queſt. 8. But ſith wicked men and hypocrites have now taken up a courſe of prayer, and breeding and cuſtome hath wrought a kinde of conſcience in them of this dutie, how ſhall a man diſcerne betweene the prayers of the upright and the hypocrite?

Anſ. The maine difference is to be fetcht from their perſons and projects in the duty in the courſe of their lives: but that I be not tedious, compare what *Paul* ſaith Chriſtians ſhould doe, and what experience ſaith they uſually doe, and the difference

rence will soone be seene. *Ephesians* 6. 18. wee finde coucht many requisites in prayer, which the truely godly observes, the false hearted regards not.

1. *Praying* (saith the Apostle.) Here is one difference; a wicked man lusts, wishes, as the childe doth (Would I had such a thing) but hee prayes not. Ephes. 6. 18 instanced.

2. A godly man varies his petitions according to his needs and occasions; another hath but one salve for every sore, a *Pater noster*, a *Credo*, &c.

3. The upright holds a

course in all times and changes; the hypocrite will not call upon God at all times, *Job* 27.10.

4. The upright prayes (*in the spirit*;) his Petitions are the issues of his owne spirit, and of Gods Spirit: the hypocrite, as he is destitute of this, so that is dead within him his prayers come but from his lips, or his braines, there is no spirit in them.

5. The upright joynes (*watchfulnesse*) with prayer; before hand, he watches himselfe, lest his heart should not be in a praying case when his houre comes

comes. In prayer he obſerves himſelfe, leſt he ſlit or flagge, end or beginne, before he is aware; after prayer he watches where his arrow lights, that ſo he may finde it againe, or ſhoote another the ſame way. Not ſo the wicked, hee leapes from cups, oathes, &c. to prayer; hee can do two or three things at once in prayer, waſh and pray, button and truſſe him, &c. and pray the while, &c.

Speeches is now of ſolemne prayer, not of ſudden ejaculations.

6. The upright holds out in prayer, and will not bee beaten off from GOD to ſinnefull meanes; the wicked, like a falſe jade,

will trample after a pull or two, and say with him, It is in vaine to wait upon God any longer.

2 King. 6. 33.

7. The upright prayes for others (and those Saints;) the hypocrite is for himselfe, wife, children, friends, not for Saints, at least, not for all, certainly not for *Pauls* (as it followes *verse* 19.) or if, yet not that the word may grow: sinfull mens prayers usually beginne and end in themselves, at least end in naturall things and friends, as themselves are naturall, &c.

Quest. 9. But many being wonted from infancy to

cy to pray, cannot bee quiet till they have prayed; how ſhall I know that I pray of conſcience, not of cuſtome; becauſe God bids mee, and not my parents onely?

Anſ. 1. If thou prayeſt upon inward motives, and from principles of thine owne, becauſe thou feeleſt an inward want of grace and need of prayer, a decay of vigour, &c. When thou waſt a childe, thou didſt eate, becauſe thy mother put the ſpoone ſometimes to thy mouth, when thine appetite was not great, but now thou eateſt to

live, and prayest to live, &c.

2. If thou judge thy selfe for manner as well as matter. Hee that prayes but of fashion, and for others sakes, cares not, so the thing be done, how it be done; but he that prayes for himselfe, for life, for prayers sake, and doth the worke out of conscience, is carefull not onely to pray, but to pray well, and judges himselfe as well for his deadnesse and sleepinesse, and distraction, &c. in prayer, as for his neglect of it altogether, &c. Thus farre we have answered some questions.

Now

Now we passe to some motives unto prayer, whether for our selves or others: And here we will content our selves with two onely; 1. consider how needfull the practice is: 2. how hopefull the successe.

Motives to prayer.

1. For the first, this we know in generall, that 1. in the creature nothing is to be found but emptinesse and beggery.

2. That in Christ are hid all treasures of wisedome and comfort.

3. That we have none other meane of winning ought from Christ, but prayer: if we trust to

power, he will out-match us; if to wit, hee will out-reach us; the prayer onely of faith ôvercomes him.

2. For our ſelves in particular. Our need of prayer will appeare, if we 1. compare our ſelves with our betters: good *David*, great *Paul*, (that wall of the Church, as he is called) found their owne and others too few enough; and if they needed prayers, doe not we?

Chryſ. de orando Deum. Not the ſixt part yet Chriſtian, of thoſe wee know. *Brierwood.*

2. If weeconſider the ſtate of the world as now it ſtands. 1. the greateſt part of the Gentiles lie in darkeneſſe ûnder Sathan,

than, and yet our flesh. 2. Wee are debtors to the Jewes, who are yet under the vaile. 3. In the Church; our brethren abroad lie under great either coldnesse, or ignorance, or persecution. Lastly, our selves at home neede prayers not a few: For first, the number of swearers, cursers, provokers farre exceed the mourners and prayers; so farre, that for one prayer, you have a thousand oathes, sinnes, &c. 2. Our meanes and mercies doe infinitely aggravate our sinnes. 3. Many that thinke they pray, send sweet

ſweet and bitter out of the ſame mouth, at leaſt curſe with their hands whilſt they bleſſe with their mouthes. 4. Our daies of peace have beene many; wee are reſerved to the laſt place, and all the world looks what will become of us. 5. Gods former ſtroakes have not wrought any kinde, either reformation or humiliation. 6. We have beene long in a declenſion and conſumption. Laſtly, and in a word, wee, and our friends abroad and at home, are encompaſſed with ſumes ſo provoking, with enemies ſo many

and

and ſo mighty, that we muſt make our way thorow all by prayer, or elſe wee fall. The tongue of man cannot demonſtrate how wee ſhould long ſubſiſt and ſupport our ſelves, under our preſſing evils, unleſſe wee call in mercy and helpe from heaven. The concluſion therefore is to all, that know what their intereſt is in God, and what the power of Prayer is, to addreſſe themſelves to this duty.

Now leſt any mans faith ſhould flagge, in regard of his owne defects, and our great provocations, let

let us take into our consideration the second motive, and bethinke our selves of some encouragements unto prayer, whether alone or in company, but especially in joynt-prayer, where we concurre in petitions, though not in place.

These encouragements are many; I name now these following:

Encouragements to prayer.

1. Consider what God is with whom wee deale, by nature, goodnes it self; and the nature of goodnesse is to communicate it selfe. This encouraged *Benhadad*; we have heard, that the Kings of *Israel* are merciful:

mercifull: If a kinde man be easily perswaded, a mercifull man soone entreated, what is kindnesse and mercy it selfe? God takes more delight in doing good, than wee can in receiving; therefore without entreaty he doth much more upon suite made. Indeede prayer is but a part of our homage, and a meane to fit us for receiving: it neither puts mercy into God, nor stirres mercy in him. We cannot love our selves so well, so much as God doth. 2. As he is willing, so able to helpe, without cost, study, labour: he is able to doe more, far more, than

than wee can ſpeake or thinke; much leſſe can we conceive or ſay what he is able and willing to doe, *Eph.* 3.

2. Conſider what our relation is to him: 1. he is our Father: the law of man or nature doth not meerely caſt us upon him, but he of his owne will undertakes us, bids us call him Father, depend upon him for all neceſſaries, and expect them from him; and will he then fayle us? Hee that came to his brother for three loaves, came out of ſeaſon, to a poore man, to his trouble, who was but his neighbour, no kinſman, yet

Luke 11. & 18 chap.

yet hee ſpeeds. Shee that came to the Judge, came to a Judge, not a Father, a cruell man, ſcarce a man, not to a God; came againſt another, not meerly for her ſelfe, yet ſhe ſpeeds; and ſhall not wee with a Father?

3. Conſider how he hath engaged himſelfe to us; 1. if we pray, he is tyed to anſwer; if we hold our bargaine and ſeeke, he cannot goe backe, nor deny himſelfe; nay, he hath undertaken to give his Spirit; to give us a Prieſt, Chriſt to teach us how to pray, to anſwer us whilſt we pray: all this under his hand; and

Si Imperator diceret, Pete quod vis, &c. Aug. in Pſal. 34.

and is not this a faire encouragement?

4. Consider what means and friends we have to him, even all whom he respects. Christ mysticall is but one body, and makes but one voyce: what one Christian warrantbly asks, all (in generall) aske. All the Christians in *France*, *Spaine*, and all in all the Shires of *England*, meet together in one spirit before the Lord in heaven, and joyne in the same suits: yea the Lord hath so taught them to pray, that no one member, or matter that will beare a prayer is excluded. Now if all Gods subjects,

Mille in tot gentibus unus. Aug. in Psa. 101. part. 1.

jects, nay children joyne in one, shal they not speede especially if wee looke to the head: 1. God hath made him an high Priest for us: 2. Said that in him hee will bee well pleased, told us that whatsoever we ask in his name we shal have it: 3. He hath prayed for us, hee hath made entrance and accesse. *Ephes.* 3.12.&c. made us acceptable: 4. all this is ratified by promise and oath, that by two immutable things we should have strong consolation in repayring to GOD; and shall not all this worke comfort? especially sith he ever lives to

make

Aug. in Psal. 85. make interceſſion. Suppoſe Chriſt were in perſon with us at prayer, would we doubt to ſpeed? Hee ever lives, &c. his prayers live, and his blood lives, &c. *Heb.* 7. 25.

5. Conſider what prayer is to God: he loves it, and love is bountifull; 'tis his delight, 'tis incenſe: he ſo loves it that he loves the ſhadow and picture of it. When beaſts cry he heares them; when children, as *Iſhmael*, he heares them; when ſinfull men, as *Rehoboam* (*Pſa.* 107.) he heares them: ſo loves it that he begs it, *Cant.* 2. ſo loves that he would not have a

prayer

prayer loſt or ſpilt. *Ierem.* 14. *Pray not for this people, I will not heare.* God would no waſte of prayer: when 'twill not take, he will ſhut up the mouth, Pray not: when therefore he ſaith, Pray, 'twill be to purpoſe. Now that which is ſo pleaſing to him, will be profitable to us.

6. Conſider former experience: did we ever pray but we were the better for it? did we ever joyne in publike prayers but wee found them ſucceſſeful? In eighty eight there were ſolemne prayers, they took; in the time of Peſtilence publike prayers they took;

againſt

againſt the Parliament, when the Gun-powder treaſon was diſcovered, God ſtirred up divers to pray much, 'twas ſucceſſefull; in the wet harveſt we ſought the Lord, the Sunne brake out; in the great drought men ſought againe, and ſped againe; in our then Noble Princes voyage, men ſent their prayers after him, and fetcht him home againe: And what wee ſay of our ſelves, may wee not of a thouſand more recorded in the word? ſhew me a Nation or Church that ever joyned, but they ſped.

7. Conſider

7. Consider what persons have sped and beene heard heretofore, our selves and others like our selves: *Elijah* was a man subject to like passions, &c. *Manasse* was a sinnefull man before, when hee prayed hee was heard. *Jonah* a passionate man, who by his owne folly and sinne had drawne troubles on himself, yet he prayes and is heard. *Hagar* a poore woman of no great parts, knowlege, &c. prayes and shee is heard. And thus God is rich to all that call upon him, *Rom.* 10.

8. Consider for what persons they have beene heard.

heard. *Amos* prayed for a sinfull people, God heard him. *Elijah* for a sinfull kingdome in a wicked age, God heard him. *Moses* for a rebellious generation, God heard him. *Abraham* for *Sodome*, *If ten righteous, &c.* If one shall bee heard for a thousand of rebels, may not a thousand of children be heard for one servant?

9. Consider what prayers have beene heard. *Jonah* scarce utters a petition at all, but mones, yet hee is heard. *Hezekiah* chatters, *David* cannot speake, yet heard, Short prayers, confused prayers, broken &c.

&c. sighes, groanes, all are currant.

10. Consider in what cases they have beene heard: in cases desperate, 1. for the thing, when in appearance 'twas impossible to be holpen. So *Job*, a man would have thought that his estate, strength, had beene irrecoverable; when they fall to sacrificing all is healed. So *Peter Acts* 12. So *Elijah* and others seeme to found their prayers upon impossibilities, yet speed. So the army that was thundring in the story of the Church. 2. For time: Prayer hath holpen when help seemed

to be paſt. A man would have thought that it had been too late for them, (*Eſther* 3.) to pray, when the decree was paſt: too late for *Hezekiah* to pray, when ſentence was given: too late for *Daniel*, when his death was ſealed, when execution was done, and he in the Den: for *Jonah*, when ſwallowed: for the Children, when in the furnace: but *nullum occurrit Regi tempus*: we may have acceſſe when we will, day or night, &c. hee is tied to no time; 'tis never too late to pray whilſt he ſayes pray. If now your hearts be prepared, hee will bow his

his eare, *Pſal.* 10. O but our ſinnes hinder! Pray againſt them. O but wee are not ſure to carry particular ſutes! We are ſure to have them or better. A Father will not give his childe a ſtone when hee askes bread, but hee will give him bread if he ask a ſtone; ſo ours. We are ſure again, that prayer ſhall doe us good: What good? See *Job* 22.27. Firſt, thou ſhalt have hearing (come when thou wilt) this is more than Princes will or can yeeld. Secondly, thou ſhalt have matter of thankeſgiving, ſpeed ſo well, that thou ſhalt bleſſe God for praying.

God uſes us as ſick men are uſed. *Aug. in Pſal.* 144.

ing. Thirdly, thou ſhalt eſtabliſh purpoſes, which will never elſe hold, as here. Fourthly, thou ſhalt finde comfort, ſtrength in thy heart, as *David* ſaith, thou ſhalt ſee Gods favour and face in joy, *Job* 33. 26. Fiftly, thou ſhalt have boldneſſe and confidence for the future. Sixtly, thou ſhalt deliver the Land, doe thy ſelfe and others good; good in ſoule as well as body, *James* 5. Now then what lack you? What would you have? Would you have corruptions abated? pray againſt them: graces increaſed? pray for them: the afflicted Churches

Exerce avaritiam tuam. Aug. in Pſal. 34.

Churches comforted? pray, &c. the King bleſſed in ſoule, government, marriage, poſteritie, &c. O talke leſſe, pray more. And if the tooles be blunt, you are not ſo ſtript of weapons, but you have each his file at his owne houſe, ſharpen them in private, by private faſtings and humiliations. You have meanes, if hearts: if you will loſe all comfort for want of asking, you are acceſſary to your owne undoing.

ob. But God hath his times of trying his people, and will deliver them up to troubles, perſecutions,

&c. If God ſo purpoſe at any time, prayer cannot hinder.

Sol. Hath God ſuch times? Firſt, prayer is needfull that we may be fitted. Secondly, ſuch times ſeldome come, till there come firſt a cooling and declining: So 'twas with us, as *Ridley* and *Bradford* complaine: So in the Primitive Church. See what is ſaid by *Euſebius*, *l.*8.*c.* 1.

But I run too farre: the concluſion ſhall bee this: Reader, thou ſeeſt what's to be firſt knowne, ſecondly to bee done in this errand of prayer. Thou canſt not but ſee great need of pray-

praying, nor mayest thou deny great hope of speed, in case thou wilt buckle to the work. Now if thou be a man (not a picture and a shadow) doe not trifle and tattle as shifters doe: O that wee might have publicke fasts, publicke meetings, publicke reformations, &c. but get thee into thy closet, and begin thine owne reformation as soon as thou wilt, pray & fast as long as thou wilt; so long as thou sayleſt by Gods Compasse and Rule, thou maist passe as quietly as Israel sometimes did without the lash of any tongue.

FINIS.

To the PRINTER.

SIR,

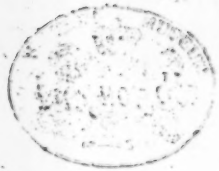
I Have (at your request) corrected some faults, and added some few lines in this Coppy, what I shall be able to do in the rest I cannot yet say, in regard of my present occasions, onely this I see, that it fares with me as it doth with o-

ther

ther fathers, many times the childe leaſt reſpected proves moſt uſefull to others, moſt comfortable to the parents, when as the reſt (about whom more buſineſſe is made) take not ſo well: 'tis ſo with me, this poore contemptible birth and Sermon hath brought me in more thankes than twenty others, upon whom (I am ſure) more paines were beſtowed in the forming of them, had they ſped well under the Midwifes hands. But this is ordinary

ordinary with God, to doe moſt by weakeſt and unlikelieſt meanes. To him I leave both you, and this of yours.

R. H.



A Table of the Doctrines that are handled in *Peters Enlargement* on Acts 12.6,7.

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Such is the power of joynt-prayers, that they beare down all before them, and prevaile in heaven and earth. 8

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FINIS.